Registered No. 120 of 1874.

The Bombay Guardian.

VOL. XX.—New Series.—No. 18. SATURDAY, JULY 4, 1874. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A man in Allahabad committed suicide the other day after writing in the fly-leaf of a Bible, "I have nothing left to live upon." We do not see what occasion there was for suicide, if the fact was as stated. His life would have gone out of itself, if no means of sustaining it were available. But what an exemplification have we here of the statement of God's word, that men are without God. The pages of the Bible in which he made that record, contain many promises addressed to men in the most forlorn circumstances, and thousands of men, in the failure of all other resources, have tested these promises and got them fulfilled. The Prodigal Son had nothing left to live upon, down among the swine and the husks; but he came to himself and remembered his father's house. "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." "Trust in the Lord and do good, and verily thou shalt be fed." "Ask and it shall be given you." But to this poor man, accustomed to look to the world or to himself, or to luck, for the supply of his wants, all the pages of the Bible were blank, and when the world failed him, he considered that all hope was gone.

—Information has been lately received of the death of Mrs. Ballantine, widow of the Rev. Henry Ballantine, of the American Mission, Ahmednuggur. These earnest and honoured and much loved Missionaries came to India in 1835. In 1865 they left for America, Mr. Ballantine being very ill: he died on the passage home. Mrs. Ballantine after surviving her husband died on the 8th of May last. She esteemed it a great privilege to have three daughters in the mission field, carrying on the work which she had so much at heart, Mrs. Fairbank, Mrs. Park and Mrs. Harding. Mrs. Ballantine was remarkable for her meek and gentle, self-denying and devoted spirit, and her memory will long be cherished in the churches of the Ahmednuggur district.

—The number of communicants in connection with the Church Missionary Society's work, was in 1868, 16,145; in 1869, 17,349; in 1870, 17,943; in 1871, 20,125; in 1872, 21,043; in 1873, 22,471.

—We are altogether taken by surprise at the way in which a little sentence in our last Epitome taken from the *Gujarat Mitra*, is regarded by the gentleman therein referred to, whose letter will be found in another column. We never dreamed that the quotation could either injure him or hurt his feelings. There was no remark of our own. We simply said: "The *Mitra* thinks Mr. H. unfit for his post because he uses the cane on the backs of his pupils and fines them for absence and late attendance 'as if boys are not human beings.'" Most people would think a master unfit for his post if he did not these things. We were amused at the suggestion that dogs and cats and horses might be fined for late attendance. We are exceedingly sorry that we have been the means of hurting the feelings of our correspondent.

—The last Mail brings the information that a statue of John Bunyan, presented by the Duke of Bedford to the town of Bedford, was unveiled by Lady Augusta Stanley on the 10th of June, the town being in gala dress on the occasion and illuminated at night. England is still far from being religiously what she ought to be, but looking back two centuries it is evident that she has made some progress. This same John Bunyan, the representation of whom in bronze all classes now delight to honour, was kept in prison twelve long years because he did not attend the services of the Church of England, and did attend meetings for prayer and exhortation, and even preached the Gospel himself. He was indicted under the Conventicle Act as "a labourer who had abstained from coming to church, and was a common upholder of several unlawful meetings, to the great disturbance and distraction of the good subjects of our sovereign lord the king." No witnesses appeared to prove this terrible charge; the good subjects so greatly distracted did not put in an appearance; but John Bunyan acknowledged that he was a dissenter and had attended prayer meetings, and so had to go to prison. Those who were then recognized as the rightly commissioned preachers of Jesus Christ, manifested about as much interest in the servant, as the Scribes and Pharisees did when the Master was arrested and arraigned. It is now generally admitted that there was no more truly ordained preacher of the Gospel in England, in those days, than John Bunyan was; we are not aware that any minister of the Established Church of that day, has been honoured with a public statue. It is now generally admitted that when John Bunyan went to Bedford jail, he went not alone; "One like unto the Son of God" went in with him and abode with him during all those years; and the Spirit of God went in with him and enabled him to write a book that stands next to the Bible in estimation of myriads of people in almost all lands. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." At the foot of Bunyan's statue is the chain, just struck from his legs. Dean Stanley delivered an address in the Exchange, on the day of the unveiling; we take the following from the published report:

"His story of Christian's progress was a living drama, not a dead disposition. As surely as he walked the streets of Bedford, never boasting of himself, submitting himself to the judgment of others, loving to reconcile differences, so surely was the pilgrimage which he described the pilgrimage of every one amongst them. The companions, the neighbours he describes, were the same some of them met in actual life. Did they not know Mr. Facing-both-Ways and Mr. Talkative? Some of them had perhaps seen Mr. No-Good, Mr. Live-loose, and Mr. Implacable, or met Mr. Faintheart, Mr. Noheart, and Slowpaceand Shortwind—(laughter)—and Sleepyhead, and the young woman whose name was Dull. Some of them, too, had been cheered by Mr. Greatheart and Standfast and Valiant for the Truth, and good old Honest. Some of them had been in Doubting Castle; some in the Slough of Despond; some had seen the temptations of Vanity Fair; and all of them had climbed the Hill of Difficulty. All of them had some burden, all needed the same armour, all had to pass through the Wicket Gate, all had to cross the Dark River, for all of them, if God so willed it, waited 'the shining ones and the gates of the Celestial City, which when we see we wish ourselves amongst them.'"

—In our Epitome is an extract from Sir W. Lawson's speech in the House about the Derby holiday. He pointed out the inconsistency of legislating against betting and then adjourning to the race-stand at Derby. The last home papers say that the Earl of Yarborough has suddenly disappeared in consequence of losses at the Derby, and that a lady has lost £100,000 at *ecarté*.

—We are not surprised that a Bill for the better observance of the Sabbath should have been rejected in France; but we are surprised that such a Bill should have been introduced, and should have been within 30 votes of passing. We consider this cheering.

—250,000 francs were taken as Peter's pence to the Pope, from Cambrai, the other day, and 60,000 from Versailles, and now 150,000 from Paris. The 100 pilgrims from America also made him large gifts. The less he needs the more he gets; a thing we often see in this world.

—We learn from the *Bengal Christian Herald* that at a meeting in Union Chapel, June 19th, 40 persons declared they had found salvation, and about 60 others that they had been convicted of sin, during the previous fortnight, in connection with the special services.

—At the noon-meeting in Edinburgh May 18th,

"Rev. Dr. Murray Mitchell said that the hearts of heathendom were fixed on the work in Scotland at present. He said that he had received intelligence from India which showed that there the influence of this movement was being widely felt. The interest was very deep, and the sympathy in some of the towns was exceedingly great on the part of those who were not yet professed Christians. He spoke of the blessed effects open-air preaching was having in India, the ladies forming themselves into a choir and willingly going out to sing gospel hymns. He warmly urged a similar work on a large scale to be undertaken here during the summer months."

"Mr. Moody said that he met a lady in that hall about the beginning of January, who came to him to say that she had to go home, but did not know how she could leave the meetings. He said to her

that perhaps God had a work for her where she was going. He met her a few days ago in Glasgow. Her husband told him that 168 had been brought to Christ in their place since that woman went home. Christ could use every one of His people, whatever their occupation. He also told of a Christian man in business in Chicago, whom he had often asked to devote himself to work for Christ. He could not get him to give up his business; but when he heard of the work they were carrying on in Scotland, he said to himself, 'If God is using Mr. Moody so, why can't He use me?' Another heard of the blessing which followed Mr. Sankey's singing of those gospel hymns, and gave himself up to this work. And now he had heard that these two men were going about the country preaching and singing the gospel, and their labours were being largely owned where he himself had toiled in vain. In conclusion, Mr. Moody spoke of the immense influence the work in Edinburgh still exerted over the country. From all parts of Christendom eyes were looking to it. Seeing so deep and wide an interest was felt in this work, they ought to go right on with it without flagging. They should remember how God had blessed them already, and what cause they had for going forward with all zeal and hope of greater blessing than ever in the months to come. The harvest was ready waiting; let them go out with sickle in hand and reap for the Lord.

—THERE were 40 seekers in connection with the Methodist Episcopal work in Calcutta last week.

THE Lord teaches his people to say, When we have done all that was our duty to do, we are unprofitable servants. One often hears this quoted as though it had reference to deficiencies in service. But it is not that we are unprofitable servants because we fail to do our Master's will as it should be done; it is when we do it fully, that we are unprofitable servants. Though we served him with archangelic devotesness, we were unprofitable to God. We are profitable to our fellow-creatures, in some sense; but our goodness extendeth not to God; we cannot give anything that we have not first received from him; nor has he any need, for the supply of which he is dependent upon his creatures. There is no such thing as merit in our obedience even when it is perfect; nothing that gives us a title to favour. In saying this, do we take away any motive to obedience? We take away a false motive to substitute a legitimate one. The true motive is in the love of God shed abroad in the heart; the more we give up the idea of self-merit, the more shall we be in a situation to realize the love of God; this love will constrain us to do all that God would have us to do, most cheerfully, and then disclaim the idea of profitableness. As the servant who has been ploughing in his master's field all day, so far from expecting thanks on entering the house, willingly prepares his master's supper and waits upon him.

WE find in a home paper some good remarks by an esteemed minister on the word 'believing' as God's own word to designate what the sinner has to do in obtaining salvation, and to hinder him from adding any self-righteous work on his own part. A conversation with an enquirer is given to show how the matter has been exemplified in dealing with the anxious in Scotland of late. The words 'he that believeth is justified from all things,' are repeated, but the enquirer is at first unaffected by them. He seems to think that the word 'believeth' is used in some peculiar sense, and demands of him the exercise of some power he has not yet. It is explained to him that the word is used in its ordinary sense. God takes our common words and applies them to the things of God. "Is my believing what a friend writes to me the same as my believing what God writes to me?" He is told that it is. "You must either say, I don't believe and therefore am not justified, or, I believe and therefore I am justified." "I believe and so I must come to the sure conclusion that I am justified."

We have no fault to find with this statement of the matter. In many instances, it would be just what is needed. The connection between faith and salvation is certain and inviolable. And faith is simply the reception of testimony. Faith derives its character from its object. A friend may write you a letter narrating a number of events that have occurred in his neighbourhood. You believe what he says, but they are not matters that concern you particularly and you are in no way affected or influenced by your belief in their truth. But suppose your friend offers to take your child to England and make arrangements for its education, just the matter about which you were anxious; you welcome his offer, tell your wife and child about it, and make haste to reply that you gladly avail yourself of the offer. This faith is different from the mere reception of testimony. And so faith in Christ is not merely reception of testimony regarding Christ, but it is reception of Christ. He is the object of our faith. There are thousands who believe that Christ by his death has made atonement for the sins of the world, and who believe there is pardon for them, but who do not lay hold upon this pardon. In the Gospel of John mention is made in several chapters of parties who believed on Jesus, whose faith was not saving faith. There is one thing which we think ought to be very carefully enjoined upon every seeker of salvation, that the Christ they are to believe on is a Christ who died and rose again. The sinner requires not merely reconciliation with God, but power to do the will of God. Faith in Christ implies the abandonment of faith in self; and just here is where many err. They do not reach the point of absolute self-despair; they hold to Christ with one hand only; no man can serve two masters; Christ cannot save them. A patient professes to have confidence in his physician, but continues to take some nostrums of his own; becoming aware of this the physician takes up his hat and withdraws. Another patient has such confidence in his physician, that he will not allow the slightest change to be made without getting the physician's sanction, and everything goes on just as though the physician were there all the time, day and night. These may illustrate what faith in Christ is. The Gospels abound in illustrations. Some just come and take; others the Lord proves; the particular test needed is applied, and their heart is exposed: witness the rich young ruler, and the man who wanted first to bury his father. The Gospels themselves give a complete account of saving faith.

A CORRESPONDENT fears that we may be hindered in Bombay from having a blessing from on high by 'a certain denominational stiffness.'

"The question is not where will we meet? when will we meet? Can we always attend each other's church meetings, or even should there be church meetings; but it is this, do we fully realize our position? The conversion of a people is to God as the conversion of a single soul, and we must feel for them for whom we pray, as we feel, when we through God's mercy obtained what we now seek for them. Our feelings then if we look back were not ones of cool calm consideration as to how we would act, but an utter prostration before God, and a deep heartrending cry, "Lord save us, we perish." "We will not let thee go except thou bless us."

Do we now as then realize our position, as the children of God and not as separate denominational bodies? Are our eyes open to the fact that, through prayer, the windows of heaven are opened, and God our Father is blessing our brethren in other parts of the world, irrespective of creeds or churches? We read that the ordinary church services in Glasgow were not only dispensed with, but in the fullness and richness of God's bounty were completely forgotten. There was little consultation about ways and means, there was only the deep thirsting after God's life-giving blessings."

WE have been favoured with the following extracts from letters received lately from Scotland. The first is from an Edinburgh University student, who found Christ a few months ago, to his eldest brother:—

June 8th: "Newton and I were up at Sheardale on Wednesday: no one from Tillicoultry was there but Knox. We had a good meeting there, as also yesterday morning. In the afternoon John proposed our usual open-air meeting at Fish Cross, and he asked me if I would speak a few words, to which I agreed, thinking it a good opportunity to speak in public for the first time. We three (John, Wilson and I) accordingly started about 1-45, and as it was very blowy, we went down to Red Row, which was comparatively sheltered. Wilson gave out a hymn ("There's a land that is fairer than day,") John read a chapter, and then I gave out "There is a gate that stands ajar," in which all present joined, as it was on the leaflets which we had previously distributed. After that I spoke for fully 10 minutes on the Pharisee and the Publican, and felt far more confident than I ever expected. We then sang "Hold the fort," after which John spoke for about 15 minutes, and we concluded by singing "I hear the Saviour say" and "Jesus loves even me." We had before the meeting distributed the leaflets at the doors; and though not many people came near us, yet a great many stood at the cottage doors and listened there. The girl McI—— and another were with us at the first, and while I was speaking Jemima K—— and, I think, McE ——came down the row and greatly helped us with the singing. Just at the last hymn Bain and Russel came, so we all (some of the listeners of Red Row included) went up to Fish Cross, and Bain and Russel spoke there. I am so glad I took the opportunity offered me of speaking, and do not think I could have had a better."

Letter from the eldest brother to his father in India:

K——C——L——, JUNE 10TH 1874.

I enclose the greater part of a letter which I received from dear old J—— his morning. He was to have made his first effort in speaking for Jesus with me when I return to Devonvale next week; but you see he has already done so. I am very glad the first public utterance is over; as it is undoubtedly the hardest. I must also tell you of his first attempt to speak to a stranger about salvation. It was only the other day: the last time I preached before leaving for A——. For you know Jack is naturally shy; and although he had been faithful in speaking to friends, and in giving away tracts, he had never spoke to a stranger about Jesus. Well, I was preaching in the open air in a small colliery village on Tuesday night (the 4th instant). It was the best meeting we had ever had in the open air—in many respects the best. At the end Jack went up tremblingly to an old woman whom he had noticed as most attentive (even to tears) and said to her: "Do you know the love of the Lord Jesus?" He half feared a rebuff; for the Scotch are very stiff; but she turned round on him with such a bright smile, and said "Eh, man, He's my ae comfort." Jack was quite roused, and exclaimed, "What a glorious comfort you have, and what a precious hope!" She said, "It's my ae comfort. I'm a lone widow, and have but ae girl living with me; and she is out all day at the Factory, and only comes in at night.

ASKHME CC-0
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

But I'm never alone, for Jesus is aye with me." She turned out to be an old woman of some little education, who teaches a very small school in the place. Jack was so encouraged; we cannot be too thankful that his first case was such as it was. I spoke to the old woman myself; and I have seldom, if ever, seen such a case of brightness and joy, where, apart from Jesus, you could only have looked for darkness and loneliness. Jesus is very precious.

We have made some effort to have a few meetings here, but the minister of the parish will not let us have the use of the School House. I hoped to have been able to preach on L——Green last Lord's Day evening. But I have had a cold which rendered it impossible, especially as the air was damp. I trust, however, that I may be able to do so next Lord's Day. The place is very, very dark: very much of working for salvation, much of form, and much of hoping, but scarcely a case of light and liberty. The blessing may yet come this year however; for many that have received it in Glasgow and elsewhere will come down this season. We can but pray—yet how much that is!—and speak to the people as we meet them, or in the open air. M——will remember what a nice place L——Green is for an open-air meeting on a summer evening. I have a voice pretty well fitted for the open air; and I enjoy that kind of work more than hall preaching.

The Bombay Guardian.

SATURDAY, JULY 4, 1874.

FAITH AND MYSTERY.

"I cannot believe in that which I cannot comprehend." This was one of the dying utterances of Mr. Holyoake, the atheist. This was the difficulty of the chief in the heart of Africa who was told by a traveller that the rivers in Europe became sometimes hard so that people could walk upon them; such a thing was altogether beyond the range of his experience and observation, and he refused to believe it. Testimony as to the fact was not enough for him; he must first be able to reconcile it with other facts known to him. And yet both he and Mr. Holyoake were every day setting aside this scepticism in matters connected with ordinary life. The way in which the mind controls and directs the body, is a thing that no human being understands; men have made approaches to it, but the way in which the will communicates or awakens power in the mechanism of the body no one understands; men may speculate about it, and compare their speculations, but that is all; and even if somebody should hit upon the secret, yet the great bulk of mankind remains ignorant of it; does that hinder men from believing that the mind has power over the body? We suppose Mr. Holyoake would have found it difficult to explain how a living chicken could come out of an egg, but he must have believed in the fact. A rationalist would easily show the absurdity of expecting that a living creature with head, feet, body, wings, lungs, heart, stomach, veins, powers of volition, love of motion, could come out of the inside of an egg-shell; and might even allege that he had opened a thousand egg-shells and eaten their contents, and never discovered in them the slightest trace or faintest resemblance of a chicken; his lecture would nevertheless fail to shake the belief of his hearers in the fact. They may not be able to understand it, yet they believe it. There are thousands of skippers who are content to guide their vessels by the needle, who for the life of them could not tell why the magnet should cause a needle to point to the north. The people of this country are for the most part completely at a loss to understand how by means of electricity, by means of something which nobody ever saw, instantaneous communication is kept up with the most distant parts of the world; yet that they believe in the fact is shown by the readiness with which they pay for messages. How a man should be able to eat of hundreds of different things, the most dissimilar possible, and all these should be converted into one homogenous substance, and this uniform substance should again be converted into a hundred widely dissimilar portions of the human body, is a perfect mystery, especially to the great majority of people ignorant of nature's chemistry; but we have yet to see the fool who shall say, I cannot understand it and I wo'nt eat a mouthful until I do. Mr. Holyoake may have understood something about the laws of gravitation; but he was a wiser man than we have yet come across, if he understood what gravitation itself was; but with his theory he might have stepped from the roof of a house and expected to be supported. In fact every existing thing terminates in mystery. Matter is infinitely divisible or it is not; either way we run into mystery. Heat expands; cold contracts; reduce the temperature of water and it contracts; reduce it from 240° to 100,° and from 100° to 50° and from 50° to 40,° and still the contraction keeps pace with the reduction in temperature; yet when you have reached 39° the very opposite result begins to appear, and the water now expands until you reach the freezing point. We can easily see the advantage that accrues from this arrangement; but as for understanding it, apart from an intelligent Designer, the attempt is utterly futile. Were it not for the strange reversal of the process, all the rivers of cold countries would be turned to solid ice, from top to bottom, and every living thing in them be destroyed. The interposition of a divine Deliverer is here as marked as when the families of the Israelites in Egypt were saved from the common doom by the blood sprinkled on their door-posts.

In the nature of things is it not absurd for a finite creature who can by no means understand how he himself exists, to claim that he can understand the being of God of infinite perfections? The truths regarding his existence, attributes and will, are easily grasped, when testimony is presented; God has the power to reveal himself to those whom he has created to receive this revelation; it is the power of the Infinite One that is here concerned; but man the finite one has not the power to climb to the understanding of God, or, in any case, to explain the mysteries of God's being.

Of those who openly identify themselves with the cause of infidelity and have got a name in this connection, very few are brought to a knowledge of the truth. They pride themselves upon their ingenuity and superior insight; and self-complacency, that mighty motor of the mind, demands that they should not suffer their opinions to be overthrown. It becomes with them not a question of truth, but of my truth, the thing which I have discovered and set forth as truth.

From the stand-point of unbelief, all is wrong in the universe. God is wrong; Christianity is wrong; Deism is wrong; Idolatry is wrong; Nature is wrong; all in fact except the individual unbeliever.

WHATSOEVER.

The 'whosoever' of Gospel invitation is a frequent subject of remark. The blessings of salvation are available for all; whosoever will, in any nation, tribe or tongue, in any rank or condition, let him take of the water of life freely. But the Gospel has its 'whatsoever' as well. Ye are my friends, says Jesus, if ye do *whatsoever* I command you (John xv. 14.) The context shows that this *whatsoever* relates to discipleship. The believer obeys Jesus, whatsoever the command may be. In this country servants have specific duties; the hamal's duties are distinct from those of the butler; the coachman, the mali, the peon, the cook, each one limits his conception of service to a particular kind of work, and has a horror of all work that lies beyond his recognized sphere. Whereas in England you may engage a servant who shall stand ready to do whatever you bid him. The best exemplification is in the army. The soldier enlists with the understanding that he is to do whatsoever his commander requires of him. He may be sent to any part of the known world, located in barracks, in tents, or under the sky, he is to carry a letter or face a battery, to dig, to build, to die as the commander may choose. Jesus does not receive us on condition that we shall do this or that, but whatsoever; his will is our law.

Moses shrank when God commissioned him to go into Egypt for the liberation of the Israelites; but being reassured as to God's help, agreed to go. But when he was about to enter the land, God lifted up his sword and was about to kill him, because there was one thing he had neglected to do; he had not circumcised his children, born in the desert. It was not for him to choose among the commands of God, to do this and neglect that; disobedience in one particular unfitted him for the service of God. So the man of God, who so heroically denounced king Jeroboam at Bethel, failed in one particular of the instructions given him, and was killed by a lion after escaping the wrath of the king Too often they who seek salvation in Christ make some reserve, persuading themselves that the Lord will never require of them something that they dread; but the Lord demands that they should consent to do whatsoever he may command them. Let me first go and bury my father; let me first bid them farewell that are at home: no, follow me. Let me go with thee, said the converted Gadarene; no, go home to thy kindred and tell them what great things the Lord hath done for thee. Paul was quite sure that the place for him to preach was Jerusalem, where he had been so notorious as a persecutor; but the Lord said, Depart, for I will send thee far hence to the Gentiles. Men shrink from duties because they think themselves without the needed capacities: I cannot speak, I am a child, said Jeremiah, and 10,000 since have used the same language; but the Lord replied, Say not, I am a child. Faith in Christ requires us to believe that he knows more perfectly than we do, what we can do and cannot do; all our circumstances and capabilities are thoroughly known to him, before he gives the command. Therefore he insists upon the whatsoever of duty.

But alongside of the whatsoever of duty is the whatsoever of grace. "That whatsoever ye shall ask of the Father in my

name, he may give it you." (John xv. 16, xiv. 13, xvi. 23.) We are to do whatsoever he bids us, and receive from him whatsoever we need. If he commands you to go to Nineveh and announce to them impending wrath, we are to be perfectly sure that as infinite wisdom has appointed the task, so infinite goodness will supply us with all the grace demanded for the task. If he sends us to the presence of Nero, all our friends may forsake us, yet the Spirit will give us in the selfsame hour the most effective words. And these two *whatsoevers* let no man put asunder. For unconditional obligation there is unconditional grace. My grace is sufficient for thee. To ask anything in the name of Jesus, is to ask it in behalf of the cause of Jesus; we may not ask for that which will conflict with the glory of Christ or the good of his people.

It is when the Christian realizes the all-sufficient grace of Christ, and has his heart filled with the consciousness of his mighty love, that he discovers a great many duties that otherwise would have remained unsuspected by him. The wonderful revelations of the glory of God mentioned by Ezekiel in the beginning of his book, were evidently for the purpose of nerving him for the difficult and trying ministry that was before him; he was to tell men whatsoever the Lord should give him for them.

This is the type of Christian wanted in this day: the *whatsoever* type. Men and women for whom 'the Lord hath said' is enough. They do not take upon themselves the responsibility of determining whether a thing is right or not, if the Lord demands it; the responsibility of the command is with him, that of the obedience is with them. When they say, 'Lord, what will thou have me to do,' it is with no such reservation as this, 'Lord, I will do anything that is commonly thought to be duty.'

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—In your remarks on Rom. vii. in your paper of the 27th June you say, "our correspondent of last week J. S. M. regards the experience described in Rom. vii. not as an experience that Paul had left behind, but as one that he carried along with him. The same Paul was in captivity to the law of sin as he to whom there was no condemnation." "We wait proof." On this subject you will allow me perhaps to make a few observations. In the first place it may be well to define what Paul means by the "captivity of sin." It has always appeared to me that the object of the Apostle in this epistle was to show that the law could neither justify, nor sanctify. "The soul that sinneth it shall die" is the sentence of the law issued against all mankind. All have sinned and come short of the glory of God. By the deeds of the law can no man be justified, and "Cursed is every one that continueth not in all things written in the book of the law to do them." But Christ came to redeem us from the curse of the law, having been made a curse for us. He was made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. He that believeth on Christ hath life. He that believeth not, hath not life, but the wrath of God abideth on him, i. e., he is still under the curse of the law. When therefore we believe on Christ we are no longer under the captivity of the law as a covenant of works, the terms of which are "Do this and thou shalt live." We have received the adoption of sons: and we come to God not as a Judge but as a Father. We are no longer under the condemning power of sin. Sin can [no ?] longer REIGN in our hearts. But again, as the law cannot justify, neither can it sanctify. For by the law is the knowledge of sin—of our daily shortcomings and failures in duty. No man can lay his hand upon his heart at the close of the day, and say, "I have this day framed my heart and life by the pure standard of God's word, I have been guilty of no sin of omission or commission, no stain of sin rests upon me requiring me to pray daily for the forgiveness of sin, as Christ taught his disciples—to come (as St. Paul exhorts) to Jesus Christ our Great High Priest, to obtain mercy and a pardon and grace to help us. So that the law of God, as contained in his Word as the rule and guide of our daily life, is designed to bring us each day to Christ as He in whom alone we have sanctification, to make us feel that all our dependence is upon the pardoning mercy of God, the cleansing efficacy of Christ's blood, and the purifying power of the Spirit. So that Christ each day becomes more and more precious to the believer as the Lord his righteousness and strength. But to maintain that sanctification is not progressive—that we are perfect and complete at once—that we may be tempted, but "YET without sin," would be to maintain that we are perfect in the sense that Christ himself was perfect. A perfection the Apostle Paul did not claim. For he says, "Not as though I had already attained, either were already perfect" (Phil. iii.12-14(And Paul again and again exhorts his converts to "strive," "wrestle," "fight," and to war a good warfare—against what? against Satan, against principalities and powers, against "the lust of the eye, the lust of the flesh and the pride of life," &c., and all seeking to bring the believer into the captivity of sin. Therefore, he says, "Work out your own salvation with fear and trembling," "Give all diligence to make your calling and election sure." "Add to your faith virtue, to virtue, &c.," (2d Peter i. 5-8; and again, says Paul, "Let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of the Lord." It seems to me, therefore, that the experience of the Apostle, as well as the whole language of his epistles and the epistles of the other Apostles, clearly show that a conflict—severe and arduous—has to be maintained to the end of the Christian's life. But there is victory, increasing victory through Jesus Christ. But enough of sin and temptation remain to make the Christian long, like the Apostle Paul, for the final triumph, when he shall be completely freed from the "body of this death"—when his body shall be raised up, and fashioned like unto Christ, glorious—a meet abode for the redeemed and purified spirit. In accordance with this are the views of Pearsall Smith as quoted in your paper of 30th May. "The life we point out is the commencement of a true and healthful progress of soul, not its completion." "Conflict with the power of sin becomes more intense as we go on, the difference is that we have victory, not that the conflict has ceased." But perhaps the remarks of Dr. Hodge of Princeton, a man held in the highest esteem both as a Christian and theologian, and of world-wide-fame, may have considerable weight with some of your readers. He says in his observations on Rom. vii., "No man is perfectly holy in this life, at least the Apostle was not, according to his own confession, when he wrote this account of his experience. That Paul throughout the latter part of this chapter is describing his own feelings, when writing, is evident from the following considerations: (1) Because he uses the first person and the present tense throughout the passage, and says 'I consent to the law that it is good.' 'I delight in the law of God.' 'I see another law,' &c. No example is to be found in all the Apostle's writings analogous to this, if it be assumed that he is here personating another. (2) Because there is nothing in this passage inconsistent with the experience of the holiest of men. The inward conflict here described every Christian understands and experiences. (3) The passage contains many declarations inconsistent with the Scriptural account of unrenewed men. The Bible does not speak of unrenewed men as consenting to the law, as hating sin and struggling against it, groaning under it as a tyrant's yoke, as delighting in the law of God and doing this as to the inward or new man. (4) Because the conflict which is here described is in other passages portrayed (as in Gal. v. 17) in language which of common consent can be applied only to true Christians. That these refer to the same subject, is plain, not only from the fact that the flesh (or corrupt nature) is mentioned in both as the evil principle, but because the description in both cases is in nearly the same words. THERE, the flesh is said to war against the Spirit, so that we cannot do the things we would: HERE the flesh, or the law in the members, is said to war against the law of the mind so as to bring it into captivity to the law of sin. If therefore the one passage is descriptive of the experience of the true Christian, so must also the other be."……

And this conflict throughout life is part of the recorded experience of such eminent Christian men as Bunyan, Brainerd, Cowper, Hall(Robt.), Halyburton, Dr. Payson, Samuel Pearce, Dr. Simeon, Dr. Chalmers, &c.

M. M. R.

SIR,—As, in your last issue, you did me the honour of quoting, from an abusive article in the *Gujarat Mitra*, a statement not at all complimentary to me, I beg to call your attention to the last number of that paper, and to request that, with the means of judging in your hand, you will do justice to your subscriber. As it stands, your remark is not calculated to injure me seriously in the estimation of any whose good opinion is worth having; and I am quite sure that such was not its intention. At the same time, the touch of sarcasm in it is quite too subtle for the native mind; and I expect to see, in the next number of the *Mitra*, a flaring article, in the amiable editor's very tallest style, rejoicing in the corroboration of his opinions afforded by the *Guardian*. As it is, the poor fellow's head seems to be almost turned by your recent references to him. I hope that, in mercy to him, as well in justice to me, you will not again reprint without comment any of his statements in reference to the Mission School.

In regard to the particular case on which the remarks of the *Mitra* were founded, I have to say that the statement that the boy was cruelly, or even severely, punished, is grossly false; and the general accusation of cruelty and want of sympathy with my pupils is one that could have been made only by a person profoundly ignorant of me and of my conduct, or by one determined to misrepresent.

The passage omitted from my letter to the editor I beg to enclose; and you will easily see the reason why it was withheld. The article animadverted on was full of misstatements, one of which I selected for denial. This denial was withheld, the editor at the same time declaring that he had inserted my letter, and repeating, in a most offensive form, the worst of his previous falsehoods.

I shall not again take the trouble of rectifying any of the *Mitra's* mistakes; and I hope that you will henceforth take for granted that its statements on the subject referred to are untrue.

I have the honour to be, Sir,

Yours respectfully,

A. CLARKE HOUSTON.

The Mission House, Surat, 30th June 1874.

(*Extract referred to above.*)

"That the opening service lasts for three-quarters of an hour is not true. Including reading of Scripture and prayer, it has never yet, on any one occasion, exceeded ten minutes, and it usually falls short of that time. During this ten minutes, the boys stand; but invalids are always invited to come to the front, and sit on benches provided for them. I can easily explain your mistake, however. Since the re-opening of the school a few days ago, I have thought it best to take the first three Scripture classes together. Not having a sufficient number of forms in any one room to seat so large a number of boys, I have asked them to stand during the Scripture lesson, until the benches which have been ordered are ready for use. Surely it is not a hardship for a healthy boy to stand for three-quarters of an hour in this comparatively cool weather, especially considering that this is only a temporary arrangement. But even now, I invariably invite those who feel weak, or who think that it would do them harm to stand, to sit down. I may mention that I myself always stand. Other statements of this kind I intended to notice, but *ex uno disce omnes.*"

Epitome of News.

SATURDAY, JUNE 27, 1874.

—Mr. Cooper is appointed Senior Magistrate, and Mr. Dossabhoy Framjee 2nd Magistrate.

—Through communication has been restored between Madras and Bellary, and Madras and Raichoor.

—A groom in the service of the Tramway Company was yesterday run over by one of the company's cars. The driver of the car has been arrested.

—There has been a difference of opinion between the Director General of the Archæological Survey of India, and his Assistant Mr. Beglar, regarding the Kutub Minar, the latter maintaining it to be of Hindoo origin, the former that it was built by

Hindoo masons under Mahomedan supervision. Mr. Beglar has been convinced by the arguments of his chief.

—*Indian Statesman* ; Calcutta telegram, 26th : "The Retirement Scheme provides for the retirement in the present year of forty Colonels from Bengal, thirty from Madras, and twenty from Bombay, on either an additional annuity or a capitalised lump sum equal to the prospective value of Colonel's allowances."

Monday, June 29.

—*Bombay Gazette* : "At about 7 o'clock on the morning of Saturday last, one Balcrishna Bawoo, a Hindoo, employed as a clerk in the office of Mr. Mirza Hossein, solicitor, attempted the life of his wife, Dwarkabai. He and his wife rented a small room on the third floor of a house in Lohar Chawl street, and on the morning in question, it is supposed that an altercation took place, upon which the husband made an attack upon his wife with an empty soda-water bottle, which he dashed heavily on her face and forehead, inflicting several hideous wounds, and then wounded her severely in the abdomen with a penknife." The woman was taken to the hospital, and is in a precarious state. The husband has been arrested.

—Aden News Report : "The number of camels that entered Aden from the interior during the month of May was 26,302. Of these 457 brought coffee ; 1,075 fruits and vegetables ; 7,854 wood and charcoal ; 5,556 fodder ; 1,761 grain and pulse ; 8,970 water, and 629 miscellaneous loads."

—The *Pioneer* reports that a man by name Matthews committed suicide at Allahabad on Thursday, by shooting himself. Matthews, it appears, had no employment and was supported by his brother, but lately failed in funds and, after having shot his dog, blew his own brains out. On a leaf of his Bible the following was written in pencil :—"I have nothing left to live upon."

—Fall of rain in Byculla, up to Saturday, 21 inches.

—Mr. J. C. Hall was tried on Saturday, before the High Court, for the murder of three Natives. The jury found that he was of unsound mind when he committed the act. He was taken back to the Lunatic Asylum.

—The young Nizam is shortly to attain his majority. The *Indian Statesman* tells the following story : "A few days ago at Chunderghat, a small town about two miles from Hyderabad, a recently launched small steam-ship was got under steam for the gratification of His Highness. The lake on which it floats is not ten miles in circumference, and can be seen from shore to shore. The young Prince was invited to embark on the steamer and enjoy a trip. He resolutely declined, declaring his belief that the whole affair was a conspiracy to seize him, bear him across the lake to England, and detain him there ! Such is the youth, now a grown up boy, who a few years hence will have the political and administrative charge of a large and populous state !"

—Mr. Ellery, Government Astronomer at Melbourne, says : "By the mail before last I received letters from Berlin from the secretary of the German commission for the observation of the transit of Venus, inviting our co-operation in a great international programme for the purpose of securing greater exactness of the determination of longitudes (which, as Delisle's method will be greatly relied upon, becomes all important), to be carried out by connexion of permanent observations in Asia and Australia with European observations by aid of the telegraph, and by combined action of the permanent observations with the different expeditions, and stating that the Melbourne Observatory had been selected as the basis of operations in this part of the world. With the cordial consent of the Government, this invitation has been accepted ; so that our observatory will have its hands pretty full of work till next January. The scheme provides, among other things, the telegraphic determination of the longitude of Melbourne. This will involve the following lines and stations ; Indo-European, Indian land lines (or Singapore and Penang), Singapore, Batavia, Banjiewangi, Port Darwin, Adelaide, and Melbourne."

—Our readers may understand from the following choice *morceau*, where the *Times of India* now is as regards religion : "The evangelisation of India is beginning to attract the attention of religious celebrities. The advent of a gentleman of the Methodist persuasion, known as the "Singing Pilgrim," is announced. This looks like an attempt to introduce the "Comic Gospel" (as it is facetiously termed by the *Saturday Review*) which has taken so immensely in Edinburgh and other Scottish towns, into India. We can only express a hope that the heathen multitudes of India will relish the new programme. Their proverbial love of a *burra tamasha* may lead them to appreciate the pantomimic side of religion. With Mr. Taylor's love feasts in Madras, prayers for supernatural manifestations in Bombay, universal humiliation weeks in Calcutta, and the prospect of the aforesaid "singing pilgrim," India is not so low in the religious scale —despite the three Bishops and their pastoral."

—Some years ago we heard a good deal about muscular Christianity, in which there was more muscle than Christianity. Mr. Ruskin has been telling Oxford that the best kind of exercise is that which helps somebody else. Some of the young men have listened to him, and the *Spectator* says : "That an Oxford student with money should stroll about perpetually, stare at every woman he met, and play billiards nearly as well as a tenth-rate sharper, was, of course, only natural and pardonable, even if not strictly and highly meritorious. That he should learn to jump and run like a second-rate professional, and to row nearly as well as a London waterman, and to fight rather better than a costermonger, was more than meritorious, it was actually heroic, a thing to justify a photograph in a London shop-window else devoted entirely to anonymas, and a special biography in *Bell's Life*. That he should, if rich enough, learn by years of effort how to drive a four-in-hand fairly well or very well is a thing of ecstasy, something to justify daily papers in giving two columns of magniloquent description to him, his beasts, his coaches, and his skill. But that he should actually work, should find out practically what a labourer has to do, should dig with a spade as if he were earning his living, and should do it with a benevolent object, this was so ridiculous that Oxford broke into endless ripples of laughter. It was a sight to behold men doing work for their brethren instead of for their betters, and Oxford turned out to see it, and chaffed so hard, that although the men stood it well, still, to judge from their letters to the newspapers, they felt just a little sore, just a little inclined to hint that digging was not so very ungentlemanly an occupation, after all. A gardener or a navvy is as good as a coachman any day, and the former trade has that advantage of antiquity which, in these Conservative times, ought to be so complete a recommendation."

—*Friend of India* : "The large number of 581 men, 1,112 women and 23 *children*—an increase of three hundred over 1872 —committed suicide in Bengal last year. The largest number was reported from Nuddea and the next highest from Gya. In the latter district 114 cases were shown, while in the neighbouring district of Arrah there were but ten. The numbers reported in Orissa are quite out of proportion to those in other divisions. This is partly ascribed to the fact that there are many outcaste women to be found in all parts of the country, who saved their lives during the famine at the expense of their caste, by taking food at the relief centres and who are known as "Chutter khaies." These unhappy creatures are kept now by one man and now by another, and when all else fails they commit suicide. Many young widows, also, who are not allowed to re-marry, have recourse to the same means of putting an end to their cheerless life."

Tuesday, June 30.

—Dengue has again made its appearance in Calcutta.

—*Deccan Herald* : "The opening of the Baptist Church on Friday last was especially interesting, because representatives of all the other evangelical churches in Poona were present, and in most cases the representatives were the clergymen themselves. We were sorry to learn, from a communication made to the meeting, that the Rev. Mr. Ross was suffering from dysentery and was not able to be present. Several speeches were made on the occasion. The Chairman, Colonel Field, referred to the interesting fact that the Rev. Mr. Hormusjee Pestonjee, the Rev. Danjibhai Nauroji, and the Rev. Narayan Sheshadri had all become Christiens about the same time—thirty years ago, and were all present on this interesting occasion. These Rev. gentlemen made very happy speeches, the latter gentleman dwelling especially on how good and how pleasant it was for brethren to dwell together in unity. The Rev. Mr. Beaumont was present, and was expected to speak, but was unable to do so as he was suffering from much fatigue after his arduous duties in the city. The Rev. Mr. Fox said that all rejoiced to welcome the opening of a new church as it seemed to show that God was about to bring multitudes in Poona into the fold of Christ. The spirit of the meeting was excellent, and showed that the desire for unity is on the increase in Poona."

—*The Indian Church Gazette* quotes the following lines from Dryden in illustration of the chequered career of the late Mr. Bellew :

> 'Lax in opinions, always in the wrong,
> Was everything by starts, and nothing long,
> But in the course of one revolving moon
> Was Chaplain, Reader, Papist, and buffoon.'

—Rahimtoola Meer Ali was yesterday found guilty of murdering his brother Currim Mooljee, on the Kharrak Road, June 20th. "On being asked if he had anything to say in his defence, prisoner said—Currim Mooljee had promised by God to maintain me for life by giving me one-half share in his business. He was to supply the money for the business, and I was to have the sole control. He and his brother learned under me the art of extracting gold and silver from old lace. They then quarrelled with me and set up a shop in opposition to me. I have two children, who are starving, one daughter six years old and another three months old. I have no money, and I beg that I may be allowed to be buried according to the usage of my caste."

He was sentenced to be hung.

—Arthur Kirkby was sentenced to 6 months' imprisonment for cheating and using a forged document.

—Meer Ahmed Khan, the Pathan charged with adultery by Henry Lennon, has been sentenced to 6 months' imprisonment.

—Sir Wilfrid Lawson, in the House of Commons, on the motion to adjourn for the Derby Day : "He knew it was a most unpopular thing to interfere with such a proposal as had just been made, because everybody liked a holiday, and was ready to accept it. Perhaps it was because they sat this session for no less than upwards of 40 days, and had taken part in as many as 41 divisions, that they were so eager to get away (laughter). Everybody, to be sure, must be very much exhausted, because during the whole of that time they had only had three weeks' holiday. If the right hon. gentleman had extended his motion, and moved that the house should adjourn until the 1st of February, 1875, that motion would have been received with considerable approbation throughout the country (laughter). He did not wish to prevent the Speaker and the clerks receiving their holiday if they wished it ; but he did not think that the Derby day was the most fitting occasion to choose for that purpose. They had not passed many acts of Parliament this session, but they had passed one for the suppression, as far as possible, of betting, and yet they they proposed to adjourn to patronise gambling in its wholesale form (hear, hear). He contended that the House of Commons being a national assembly, they ought not to indulge in those extraordinary and exceptional days of adjournment, except on occasions of national observance. Well, he did not think that the Derby day could be considered one of those national occasions. Some persons condemned the sport of which he was speaking. Some persons looked with disapprobation upon Derby days altogether. He gave no opinion upon that. He should not even say whether he himself intended to be present (laughter). He would take it for granted that it was quite as improving as it was held to be delightful to spend a hot summer's day upon a dusty heath surrounded by fortune-tellers, mountebanks, acrobats, blacklegs, and pickpockets (laughter). He would even then impugn the wisdom of the house adjourning in honour of such a day (hear, hear). When he thought of the Derby he was reminded more than ever of the truth of that saying of Sir Cornewall Lewis, that life would be tolerable but for its pleasures. Charles Dickens once said, in regard to a race meeting, "I vow I can see nothing in the betting stand and outside the betting ring but ruin, cruelty, covetousness, calculation, insensibility, and low cunning." After such words as that could they give their sanction to this so-called national sport ?

He had 69 votes out of 312.

—*Times of India* : "The Republicans of Spain have suffered a serious loss in the sudden death of their General just at the time when victory seemed at hand. Reports of yesterday announced that General Concha had engaged the Carlist forces at Muro near Estella. The Republican leader had effected a successful outflanking movement, and captured an important position, which rendered it almost impossible for the Carlists to hold out for any length of time, and they were expected to retire shortly upon Alava. To-day, instead of learn-

ing that General Concha has brought the action to a successful conclusion, we are surprised with the news of his death by a chance ball. The loss of so able a commander at this critical juncture is a blow to the Liberal party, the consequences of which may be serious. The deceased General had the reputation of being one of the most skilful strategists that Spain could boast. He held a high position under the Government of the banished Queen Isabella, and at one time occupied the very lucrative post of Captain General of Cuba."

—Same: "A Hindoo woman, named Mankoo, was conveyed to the J. J. Hospital on Sunday, at 8 p. m., having sustained a compound fracture of both the right and left arms, also a fracture of the bone of her right leg. The injured woman alleges that she received these injuries by being thrown out of the window of the second floor of her house, situated in Chinch Bunder Road, by one Jetha, because she would not comply with his wish to cohabit with him. The police are in search of the man Jetha."

—The *Indian Statesman* thinks that our efforts to reduce mortality among the Natives involve a great peril: "We have, for instance, been endeavouring for some years past to persuade the people to accept generally the practice of vaccination. Now looking at the vast reduction in the rate of infant mortality which the general adoption of this practice has led to in England, we may confidently expect that similar success here would lead to a greatly accelerated growth of the population. It is the same with our efforts at sanitation. The more successful they are, the more rapidly the population must increase. Here, then, is a cause of famine which, in the absence of some restraining influence, must ultimately defeat all our attempts to increase or to equalise the food-supply of the people. We have a population whose sexual arrangements are adapted for the filling up of an indefinite area of empty space, or making good a perpetual drain upon their numbers, crowded within a space which admits of scarcely any further extension, and protected to the utmost against all drain upon their numbers but death in the ordinary course of nature."

—*Times'* American Correspondent: "The Council of the "Reformed Episcopal Church" has closed its work of revising the Prayer Book. In the form for church consecration no Bishop is required to be present. In the installation of ministers everything is excluded that refers to the "submission of the laity to the sacerdotal authority." The word "altar" is also omitted, there being no altars in Episcopal churches. The "Holy Apostolic Church" is changed to the "Holy Church Universal." In the ordination of a Bishop, the word "consecration" was substituted for "ordination," because the latter meant the "induction to a new office or power," while consecration was "the setting apart to another office of the same order of authority." The Council further declared that in any rubric, wherever the word "shall" is used, it is to be deemed advisory and not mandatory, and that the title of the work is to be "The Book of Common Prayer of the Reformed Episcopal Church." Having got through the revision, on the motion of the Rev. Mr. Leacock the "Gloria in Excelsis" was sung "as a tribute of praise for having been enabled to finish their labours." The Council then adjourned, but on the following day re-assembled, and reconsidered the revision of the Communion Service. It was determined to enter into close communication with the "Free Church of England," and two delegates were appointed to attend the next convocation of their Church, Bishop Cummins and Colonel Ayerigg. The sessions of the Council then closed, the next Council being ordered to meet at Chicago in May, 1875."

—To show what large amounts are won in stakes in this country, says an Australia correspondent, "I may mention the amounts paid over to the various winners at the last Sydney meeting. Mr. J. S. Smith, the owner of Speculation, received the largest share of the money, his cheque amounting to £1,367 10*s.*; Sir Hercules Robinson being next with £1,142; Mr. John Tait won £934 10s. Then comes Mr. E. De Mestre, with £627; Mr. J. D. Little, £525; Mr. G. F. Want, £260; Mr. T. Ivory, £246; Mr. T. Stewart, £214; Mr. W. P. Bowes, £178; Mr. A. Loder, £145 10*s.*; Mr. J. Eales, £130; and Mr. R. Dines, £117."

—*Lucknow Witness*: "We still hear good news from Calcutta. Special services were held throughout last week at the Union Chapel, Wesleyan Chapel, and Hastings Chapel. The attendance was good, and the interest manifested encouraging. The pastor of Union Chapel recently stated that he had received more applications for membership during the past month than during the entire period of his previous ministry in Calcutta. In the Methodist Episcopal Church the revival which has been in progress since February still goes forward. Nineteen persons came forward as inquirers at the close of the service last Sunday evening. One hundred and seventy-eight have thus publicly sought the Lord since the opening of the new church on Dhurrumtolla Street. A large proportion of these have connected themselves with other Churches, or have remained in the Churches with which they had been previously connected."

Wednesday, July 1:

—A Parsee woman, wife of a student, Byramjee Ardaseer, living at Dhobie Talao, committed suicide yesterday by hanging.

—A Parsee boy, aged 8 years, was yesterday crushed to death by one of the Municipal steam-rollers.

—The Tramway Company have reduced their fares to 1½ and 2 annas.

—The *Indian Observer* takes this view of cases like Mrs. Lennon's and Mr. Melville's. "We think that Christians generally will rejoice that Mahomedanism has become so useful a sink for the reception of the scum and filth of Christianity. The conversion of dissipated loafers, adulterers, adulteresses and outcasts generally, may be a subject of congratulation to those who look upon all as fish that comes to their net, but the Christian community will certainly benefit by being purged of a vicious element to which a seventh heaven of lust and licence offers irresistible attractions. Anglo-Indian society owes a debt of gratitude to Mahomedan scavengers who volunteer to sweep into their sink the unwholesome off-scourings of civilization."

—Duplex telegraphy has been introduced in India. Calcutta and Bombay now exchange messages by means of one wire and at the same time.

—*Times of India*: "The Japanese warlike expedition to Formosa has not been abandoned, but has arrived and begun operations. As, however, their enmity is directed entirely against the savages of the island, and not against the Chinese residents of the towns, the expedition appears to have greatly delighted the latter, while the Chinese officials sent down, with gun-boats, to watch the expedition, are said to be on the most friendly terms with the Japanese officers. As matters stand, there need evidently be no apprehension of a rupture between the Governments of China and Japan on account of this so-called "war" against Formosa."

—We are informed that the French Government have contracted with the British India Steam Navigation Company for a mail service, once every four weeks, between Zanzibar, the Comoro Isles, and Madagascar.

—*Overland Mail*, June 12: A Bill for the better observance of the Sabbath has been rejected in France by 303 votes to 254.

Lord Kensington, who was unseated because of a mistake of the returning officer, has been again returned for Haverfordwest boroughs unopposed.

A statue to the memory of John Bunyan has been unveiled at Bedford; the Dean of Westminster delivered the address.

Mr. Gladstone has made a useful speech at Hawarden, as adviser in a case of threatened strike between miners and their employers.

An International War Congress at Brussels is proposed by Russia, and is under consideration.

An International Congress upon the prevention of cholera will meet on June 15 at Vienna.

Mr. Mark Firth, the Sheffield steel manufacturer, has decided to present thirty-six acres of the Page Hall estate as a public park, for the recreation of the inhabitants of a thickly populated part of Sheffield. Mr. Firth bought the estate a fortnight ago for 25,000*l.* Some few years ago he built and endowed almshouses at Sheffield at a cost of over 40,000*l.*

Mr. Knight of Dundee has signed the Confession of Faith and Formula, and been received into the Established Church of Scotland.

A book by Bishop Harding has appeared, entitled "Texts and Thoughts for Christian Ministers."

We have all been shocked at the last terrible catastrophe in the United States—the Massachusetts flood. The picture is before us of a horse man named Cheney galloping through the Mill River Valley, shouting to the townspeople as he rides, "The reservoir is going!" and Graves, the milkman of Haydenville, taking up the cry, setting the alarm-bell going, and riding in another direction at topmost speed till his horse fails, vociferating to the villagers, "The reservoir is right here; run! 'tis all you can do!" The water bursts from that reservoir above Williamsburg in a volume 675 feet wide and 35 feet deep, sweeping ten miles of the valley; destroying in the manufacturing towns of Williamsburg, Haydenville, Leeds, and Florence, hundreds of thousands of pounds of property; drowning about one hundred and fifty persons, and rendering homeless and penniless between two and three thousand others.

Thursday, July 2.

—The Calcutta Italian Opera Lottery has been started.

—The *Pekin* with the next mails left Aden yesterday at 1 p. m.

—The Madras Vaccinating parties are accompanied and aided by three ladies, Mrs. Scharlieb and the Misses Mitchell, whose services have been honourably mentioned by Government.

—Fire broke out in the Government Coal Depôt yesterday, but was speedily got under.

—Rev. G. P. Badger on "Facing eastward:—" "No one who has attentively observed the progress of this "facing" in divine worship among ourselves can doubt for a moment what underlies the novelty —namely, a superstitious reverence for the "altar." I say "altar" advisedly, for whereas, as already remarked, an intelligent Romanist will not genuflect in that direction unless the pyx is there, their shallow copyists turn and bow thitherward on many occasions when the table is bare—except, it may be, of candles or flowers, or the unconsecrated elements — not because it is eastward, and because they believe such "facing" to be symbolical of "watching," for they pray and praise at other times looking to all the other points of the compass, but because it is the locality of the "altar."

—The following from the *Deccan Herald* will show that the spirit that shut up John Bunyan in prison, has not yet been fully banished from England:—"A catechism has just been published by a clergyman of the Church of England in which the youth of the Church are taught to believe in the Church first, and then in the Bible just as the Church teaches them; they are taught to believe in Christ through the "priests of his house" They are not to believe in justification by faith, that is now a damnable heresy—one of Luther's heresies; but they are taught to believe in confession and absolution by a priest of the Church. The youth of England are taught not to cherish love for those who profess that they are Christians but do not attend the Church. The Independents and Wesleyans are left far away in the dark, with hardly a ray of light in this world and certainly none for the world to come. The youth of the Church of England are encouraged to pray for the misguided people of Scotland, for "the Church established there cannot be looked upon as a branch of the true Church." The Romish Church on the contrary they are taught to look upon as "the ancient Church in which many of the children of true faith are found." At the close of the catechism the children of the Church of England are taught to weep that the laws of the land of the 19th century should be so tolerant, that those heresies can be taught, and those heretics permitted to meet, none making them afraid." All this is taught openly and unblushingly to the youth of England, by a clergyman of the Church of England who seems to forget that the establishment of that Church depends on the will of the people of England, and that two-thirds of the people of England belong to those very bodies which are denounced as heretical. Many of the members of these bodies are tolerant of the Established Church in England because of the good wrought by it in the days of old, and because of the hope they have that the Church is still possessed of vitality enough to drive from it all that is offensive and opposed to the work of God; but if such teaching as the above is tolerated in the Church of England, the people of England will be led to rise up and demand the disestablishment of the Church. It is not likely that the people of England will quietly allow such teaching to be taught by those who hold the Church revenues of the nation for the time being."

Friday, July 3.

—Sovaka Gosavi was yesterday tried for the murder of Visram Luximon, found dead on the Byculla flats, and convicted of voluntarily causing grievous hurt, and sentenced to seven years' rigorous imprisonment. Prisoner had seduced the wife of the deceased.

—Telegram, Calcutta, 2: The Viceroy goes to Assam early in the autumn, and from thence to Madras.

Rain-fall in the famine districts is satisfactory. Prices of rice are still rising. The numbers receiv-

ing relief are increasing and now amount to nearly four millions; all relief operations are going on well; but the cost is enormous Much grain has been destroyed by rain. Disease has been stayed. More rice has been ordered to the districts pending crop prospects.

Cochin, 2: "The ship *Khutṭáh Rahiman* foundered in the Bay of Bengal on the 1st of May. The crew, nineteen all told, took to a boat which the *Evangelina* picked up on the 10th May. The men were in a dying state." They have been since landed at Narakel.

—*Times of India:* "The peculiar offensiveness of manner which unhappily stamps the conduct of even the better class of natives is undoubtedly a great slur upon the system of education now in vogue. Sound as far as it goes, that system tacitly puts out of the pale of culture those endowments of the heart which belong to the moral side of our being, and without which the most brilliant intellectual acquirements only render their possessor the more unamiable and repulsive."

—Deaths last week, 260.

—*Bombay Gazette:* "The consent yielded by the Company to accelerate the transit of the Brindisi mails by 24 hours is no concession at all. This reduction in time would only give us the English mails in 20 instead of 21 days from London. But for several months past the P. and O. Company, being on its good behaviour, has delivered the English mails in Bombay regularly on the eighteenth or nineteenth day, and, if a proper pressure were applied to the Company, it could with the greatest ease diminish the time of transit to 17 or, at the outside, in bad weather, 18 days from London."

Selections.

SUCH A BLESSING!

(*Extracts from a Narrative recently published.*)

"I have been thinking of what you said as to 'self denial,' with reference to [a project now abandoned]. It was not self-denial! I am not conscious of having any opportunity for it now. I infinitely prefer being 'up high' with Jesus than '*elsewhere*,' as you remarked in one of your letters. Giving up for his sake does not '*deny*,' but *delight* my 'self.' It seems to me that He has answered, my prayer, and taken my 'self' to be his own and on his side. 'Self' is no longer an antagonist, because it is given up to Him; and I feel as if my *whole* 'self' (and not half, as heretofore) were altogether his. What comes nearest to 'self-denial' is the holding back, as almost every day I have to do, from things which I see could be done for Him, but which I cannot do without involving a quite certain penalty of exhaustion or pain, such as would incapacitate me from services which I can render. Yet, again, the refraining is *for Jesus*, and that takes away all difficulty or distress in it.

"It is so unspeakably sweet to feel that He has given me *full* acquiescence in the little details of his will, as well as in greater things.

"In more than one instance victory 'without effort' *has* been given me lately.

"I have fastened upon such an enormous promise (for I think an inspired prayer must be virtually a 'promise,' because the Holy Spirit would not have caused it to be prayed and written if it could not be fulfilled). 'That ye may be *filled with all the fulness of God*.'* I had been telling the Lord I was now 'satisfied' with his goodness,...and then He sent me this word and it did seem so magnificent! I could not held instantly looking to see it really written in the 'sure word,' as a sort of added joy. I am not saying, 'How can—?' but, 'How shall this be?' knowing that what He hath promised He is able also to perform.

"I have just read, and been struck with the expression, 'possibilities of Christian life.' In my own case, what were formerly only fair, faint, far-off 'possibilities' are now actualities to me; while a grand new horizon of 'possibilties' widens out before me. I look for these, in God's own time, to become actualities; and then to see still more holy and happy 'possibilities.' This leads one's thoughts on, till it seems a bright, sudden clue to the possibilities of the heavenly life, which I think will still open out before us when heaven itself is the possessed actuality. Then to think that all these 'possibilities,' earthly and heavenly, will never be mere probabilities at all, but are, even now, *certainties!* Is it not glorious?"...

"Starry hosts of God's realized promises shine out in the great firmament of the Word. Some are fast grouping themselves into constellations of 'the glory that excelleth.' Here and there, where I saw only a cloud, I find now a grand, sublime nebula, only waiting for higher faith-power to be resolved into, not stars merely, but suns. And the Lord has brought me forth like Abraham of old, and said, 'Look now toward heaven and *tell the stars*!"...

"I am so thankful for all you have said about 'progress,' because that is what I crave. It made me so happy when you said I should 'have *more* presently.' I never knew how much there was to desire before! But I do not feel so sure as you do that I *am* progressing fast *now*, because it seems to me that, with such promises, I ought to be advancing far more rapidly; and also that almost all I now have was wrapped up in that first flash of clearer insight, and the rest has been only a daily unfolding of the precious things then given to me. .... It is so very good and kind of Him, after my having been such a slow learner for so many years. Only I want Him to go on teaching me more, and faster still. 'Who teacheth like Him?' It is so sweet to feel that I really *am* in his school, though I am only such a beginner as yet in this higher experience. Two months to-day since your letter came which lit up my life! But then, it is a great responsibility. If He is, indeed, teaching me quickly; I ought to work quickly, and oh! how lovingly!"

Having observed to her that the Christian's desire and prayer should be "*filled* with the Spirit," so that there might be a realization of the "power of Christ" resting upon Him—she inquired, "Is this the 'power' you referred to? What I ask is given, and what I say for Jesus is put into my mouth in a marvellous way, and sent straight home to hearts more than ever before. Over and over again it has been said to me, 'It was so remarkable that you should have said *this!* Bows drawn at a venture have hit the exact point! I have given up my very lips to Jesus, and he certainly does put words in them which I feel are not my own at all, and which do not fall to the ground. I am now enabled to trust Him entirely in the matter—not planning, or puzzling, or even wondering what to say, but leaving it all for Him to supply when the moment of need arrives. Is it too much to ask that *He will guide my every word?*"

"I do not understand where faith ends and sight begins, because some of it is more like sight than faith. It does not seem as if the Lord exercises my faith at all; He just gives me everything, as I need it and look up for it. I did not know there could be such a life on earth! Oh, you were right when you said I should 'have more presently.' Why, what I had when I wrote you that letter of,— was such a little fraction of what I have now! I had not an idea how much there was still to receive!"...

"What loving care is his! I never knew all the sweetness of it till lately. It was 'sipping' where now it is 'drinking!' I am still in a golden haze of wonder at finding what the Lord is able to do for those who simply but really *trust Him!*"

And now, Christian reader, may I ask if the blessedness realized by the writer of the foregoing letters is yours? If not, will you not seek it? Why should you not have it? What is there in your case that precludes your obtaining it?

Oh, shall not what you have read in these pages, of the goodness of God to one of his children, send you to the throne of grace, with the earnest, heartfelt cry, "Bless me, even me also, O my Father?"

I cannot think you are indifferent to the subject brought before you in this book. Further, I may presume—may I not?—that you are not satisfied with your present attainments in Christian experience. And if so—if you are, indeed, hungering and thirsting after righteousness, longing for a fuller measure of sanctification, and yearning to be delivered from the power and dominion of sin—just tell yourself that Jesus can "supply all your need," and that he *will* do so when you simply but fully *trust* Him to bring it to pass.

But first of all surrender yourself wholly and unreservedly to Him. Be his. You are, of course, his already; for He bought you with his precious blood. But make a voluntary offering of yourself to Him, keeping nothing back. He invites you to do so, and waits for the obedient response. Now, be true-hearted with Him. Freely, cheerfully, lovingly give Him that which He asks. You often sing, I dare say, that you would give Him "the whole realm of nature," were it yours. But He does not ask you to give Him "the whole realm of nature." He asks your heart, your life, *yourself*. Will you not lay all at his feet?

> "In full and glad surrender
> I give myself to thee,
> Thine utterly, and only,
> And evermore to be.
>
> "O Son of God, who lovest me,
> I will be Thine alone;
> And all I am, and all I have
> Shall henceforth be Thine own!"

And then, day by day, hold yourself entirely at his disposal. In all the various incidents of life, wait upon Him to know his will. Let it be your habitual inquiry about everything, "Lord, what wilt Thou have me to do?" It is possible, by his grace, to live "so as to please Him." What a joy! May it be yours!

And just simply, but fully, *trust* Him for all that He has promised to be to you, and to do for you. I say "*trust*" Him. Oh, you may! Not one of his words of promise shall fail! All shall be fulfilled! You shall lie down in "green passtures," and be led beside the "still waters." He will "supply all your need." His "grace" shall be "sufficient" for you. He will never "leave" you nor "forsake" you. And your onward course will be one of peace and joy, and *triumph*—even until you "see Him as He is."

But "Believest thou that I am able to do this?" inquires the Lord. What is your reply? Is it the glad and instant response, "Yea, Lord"? Oh that it may be! *Trust* Him for it! Trust Him fully, and from this very moment! And then, resting in Him you you shall unfailingly prove that He is "able"—yes, and purposed also—to do for you "exceeding abundantly above all that" you "ask or think."

And "unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—*Christian.*

REV. DR. KIRK'S NARRATIVE OF HIS OWN CONVERSION.

I followed the pleasures of the world with all the enthusiasm of an infatuated servant of Satan. I tried to believe I was happy. I now know how it is possible for others to indulge the same delusion. At the opening of the year 1822, a friend, marking the folly of my course, quietly placed in my hand Foster's Essay on Decision of Character. The words of the opening sentence I forget, but their impression John Foster has stamped on one immortal soul for eternity. The idea is, the madness of neglecting to answer to one's self the two questions, *What shall I be? What shall I do?* The soul responded: John Foster! that is *so*. I went through very much the process the pagan moralists ascribe to Hercules. Ambition pointed to the heights of fame and power. Pleasure spread her charms. The golden goddess talked of palaces and equipages, of luxuries, of influence over men; each saying, with one of old: "All these things will I give thee if thou wilt fall down and worship me." A still, small voice was uttering amid their clamor: "One thing is needful."

The relish of favorite amusements was diminishing, and I agreed with an intimate friend to spend our evenings in rational entertainment. After a short period, he visited his friends in Connecticut. He found them in the midst of a powerful revival, and there he found Christ. Returning to New York, he came immediately to inform me of the change in himself. Night after night we walked the streets together, and talked of sacred things. I was deeply interested in his descriptions of heaven; but betrayed a silly shame and pride by an intense aversion to have our conversation overheard, either interrupting him or hurrying past any person we met.

At that time Jared Waterbury, with a fellow student from Yale College, glowing with the fervor of the revival in New Haven, came to the city. They held meetings in private houses for young men. On the 21st of March, 1822, my friend persuaded me to call on Dr. Spring. He conversed and prayed with me. I was conscious of utter insensibility. His parting advice was: "Leave your law office. Go to your room. Determine never to leave it except as a Christian or a corpse." I accepted the advice. This was Thursday afternoon. Three days of despairing efforts were passed in keeping that resolution. The Bible and Pilgrim's Progress were my only companions. How strange that a soul made to know God and love Him, earnestly seeking to return to Him, should find itself unable to form

* "That ye may be filled even to all the fulness of God." See Alford

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

one distinct conception of His being. Every tissue of my body, every power of my soul, was a witness to His presence, His power ; and yet He was to me as a phantom ; if a being, yet inapprehensible, unapproachable. Thoroughly do I sympathize with every human soul passing through these deep waters. Impelled by the full conviction that my then present path was to ruin, convinced that the religious views of my friends accorded with the truth, believing intellectually that there is a God, that He was calling me to return to Himself, His voice sounding from the depths of eternity I resolved upon a complete surrender of self to Him. A life of selfishness and unbelief had left my heart without a God. The hour had come, to me the hour of destiny, solemn as the Judgment Day ; nothing visible but the gulf to which the tide of time was rapidly sweeping me. Oh the horrors of those days ! Then I discovered something of Jonah's meaning—"Out of the belly of hell have I cried unto thee." May it be said with reverence : I had a taste of that cup from which even the Son of God had shrunk ; for then my poor soul felt something of the utter desolation that forced the cry, "My God, my God, why hast thou forsaken me ?" I would read the Bible, a child of the church, yet almost as ignorant as a heathen. I knew it was a precious book to the sin-sick soul, but to me it was like a medical book to one ignorant of the medical art. Somewhere in it every one of his symptoms is described, the name given to his disease, the remedy and the regimen clearly pointed out ; but with the Eunuch, in answer to Philip's inquiry, "Understandest thou what thou readest ?" I was forced to reply, "How can I except some man should guide me ?"

If one of these sad evenings had been in the middle ages, in the days of superstition, I should have had a marvelous tale of supernatural light to report, and perhaps have based the hope of heaven upon it. As I was reading how Christian was struggling in the Slough of Despond, gradually a gentle light fell on the page, increased almost to the brightness of midday, and then slowly disappeared. My own explanation of the fact is that a cloud at that moment floated to a point where it caught the rays of the sun, already far below the horizon, at such an angle as to reflect them as by a mirror upon my book.

On Monday afternoon my friend called for me to accompany him to a meeting for young men, held in a private house, to be addressed by Mr. Waterbury. A landscape-picture paper on the wall aided my reflections. It represented a bridge across a stream. that bridge was to me the life of probation. I was then crossing the river which divides time from eternity. Eternity ! unending existence ! interminable consciousness of holiness or sin, of bliss or woe ! I was then deciding for eternity my own destiny. The soul with prodigious energy of flight passed on, leaving ages, and cycles, and ages behind it, ever looking back to four o'clock on Monday afternoon of the 25th of March, 1822, either rejoicing or regretting the decision then made. When the meeting was closed, I desired to converse with the leader. As a gentleman accompanied him, I was obliged to follow Mr. Waterbury fully a mile. His companion left him, and I then approached him and said : "What shall I do ? I'm a wretched sinner." His simple reply was: "Why not trust in Christ?" Wonderful is the revelation to the soul of the reality of Christ's existence ; the glory of his person, of his power and readiness to save. Education had done all it could, preaching had exhausted its power, Christian friendship had exhausted its resources, but there was another helper, who met me there, and fullfilled that promise of the blessed Lord, "He shall glorify me ; for He shall receive of mine and shall show it unto you." Yes ; Jesus was glorified in that heart! To a bewildered, despairing soul, a supernatural revelation was made, to which reason, philosophy, science contributed nothing. As I gazed on that countenance full of divine majesty and mercy, two feelings were prominent ; the one, a wish for a thousand souls to commit to His hands ; the other, a desire and purpose to spend the remainder of life in persuading other sinners to come and trust Him. That was my call, my consecration, to the ministry of the gospel.

TELEGRAPHIC NEWS.

London, 26th June:—In the House of Lords last night the Harbour of Colombo Loan Bill was passed. Lord Carnarvon explained that it was considered advisable to make Colombo a harbour of call for steamers instead of Galle ; for this reason the present Bill transfers to Colombo the loan originally made in favour of Galle.—The Archbishop of Canterbury's Public Worship Regulation Bill has passed through the House of Lords.—In the House of Commons funds necessary for the new administration of our settlements on the Gold Coast were voted by a large majority.—In reply to a question from Captain W. E. Price, Hon. member for Tewkesbury, Mr. Gawthorne Hardy, the Minister for War, said that the 36th Regiment only finishes its term of service in India in the winter of 1875, after which the Regiment will return to England.—The announcement that Her Majesty the Queen contemplated visiting St. Petersburg in September has been formally contradicted.

Berlin, 25th. A Conference of German Bishops has been assembled at Fulda for the purpose of discussing the new ecclesiastical laws.

London, 27th : In the House of Commons last night, Mr. Torrens moved for the appointment of a Committee of Inquiry into the claims of the Nawab Nazim of Bengal. Lord Hamilton opposed the motion, and defended the treatment which the Nawab's family had received from Government. The matter then dropped.—The Hon. James Gibbs has been gazetted Member of Council for Bombay.—The Marquis of Salisbury was yesterday examined before the Indian Finance Committee. He said that nothing in his opinion justified the view taken of Indian affairs, that India was insufficiently represented in the Cabinet, because the Secretary of State was the only one among several members. At present he said there were actually three Cabinet Ministers who had formerly been Secretaries of State of India. Measures he said were occasionally taken by the War Office without consulting the India Office, but the occasions were rare and were in no way inconvenient to the India Office, since they generally obtained their information from other Departments. His Lordship, however, said that constant vigilance was necessary against the danger of other Departments encroaching upon the rights of the Indian Exchequer. The only objection to a standing committee of officials for investigating important matters he stated consisted in the difficulty of getting a competent chairman. In conclusion His Lordship said he attached great importance to the sympathy shown by the House of Commons for the welfare of India.—In the House of Commons last night Lord Hamilton said, that if the Nawab Nazim of Bengal, by continually airing grievances which really did not exist should secure an appeal to an impartial tribunal he would subsequently rue the day.

Paris, 27th. In the National Assembly the Budget Committee have refused to vote the new taxes, and insist upon diminishing the redemption of the National debt.—The most rigorous measures have been instituted by the Government against the Bonapartist domiciliary visits.

Madrid, 28th June : The forces under General Concha have engaged the Carlists at Estella and the battle is still progressing. General Concha has effected a successful outflanking movement and has captured an important position : the Carlists' position is critical, and they are expected to retire to Alava.

29th : General Concha was killed yesterday while attacking the Carlist entrenchments at Muro, near Estella. The Republican army retired without disorder. General Zabala succeeds General Concha.

Paris, 28th June : The Police still continue searching the houses of the Bonapartists.

29th : Yesterday Marshal McMahon reviewed 70,000 troops in the Bois de Boulogne.

Vienna, 29th June : H. R. H the Grand Duke Constantine, accompanied by three Russian Generals, has arrived here. The *Nord* of Brussels alleges that the object of this visit is to congratulate the Emperor of Austria upon the anniversary of the Battle of Raab, when the Hungarian insurgents were defeated.

The Paris telegram of 27th should have concluded as follows :—"The most rigorous measures have been instituted by the Government against the Bonapartists ; domiciliary visits are being made."

Madrid, June 29, Evening : Details of the fighting round Estella show that the battle resulted in the serious defeat of the Republican army, their loss being estimated at 4,000 men and many officers ; the war material is, however, safe. The Republicans have now retired to Lerin.

Paris, June 29 : Marshal MacMahon has issued an order of the day, praising the conduct and general appearance of the troops who took part in the review in the Bois de Boulogne on Sunday last ; he says that with the army he is confident of being able throughout his seven years to maintain order and authority. This absolute allusion to the Septennate has caused great irritation among the Legitimists, but is approved of by the other parties. In the Assembly the Committee of Thirty have rejected the Left Centre's Bill proclaiming the Republic, revising the Constitution, and confirming Marshal MacMahon's Septennate. The Committee announces its intention to draught a Constitutional Bill itself, and this task is to be entrusted to a member favourable to Marshal MacMahon's personal power for seven years.

Berlin, June 29 : The conference of Bishops now assembled at Fulda have sent proposals to Berlin for a reconciliation with the Government.

London, July 1.—In the House of Commons last night, Mr. Isaac Butt, Q C., the Home Ruler, brought forward a motion to restore the Irish Parliament for exclusively Irish affairs, the Imperial Parliament reserving for itself exclusive control over Imperial affairs. Dr. Ball, M P. for Dublin University and Attorney-General for Ireland, vigorously opposed the proposal as one fraught with danger to England and utter ruin to Ireland. The Marquis of Hartington, on behalf of the Liberal party, repudiated Home Rule. The discussion was adjourned till Thursday.—The revenue of the United Kingdom for the quarter amounts to £ 17, 625,000.

Mr. George Morris has been gazetted Judge of the High Court, Calcutta.—The Postmaster-General has arranged with the Peninsular and Oriental Steam Navigation Company for a revision of the present mail contract. The steamers carrying mails for Southampton will in future pass through the Suez Canal, and the mails *via* Brindisi are to be accelerated by 24 hours.

2nd : In the House of Commons last night Lord George Hamilton, replying to Mr. Dunbar, said that owing to the important character of the papers relating to the late Bombay Riots it was impossible to produce at a moment's notice the correspondence which, he said, was still passing between the Government of India and the India Office, and would be produced when complete.—Earl Dalhousie is dangerously ill.

OBITUARY—Major-General Armstrong.

PASSENGERS SAILED.

Per. P. and O Str. *Delhi, June 26* :—(additional)

For Southampton—Mr. Harrison.

Per Str. *Persia, July 1st :*

For Genoa—Mr. Thomas Sweeting, Mr. Walter Abraham, Mr. Vincenzo Valle, Mr. R. Lupi, Lieut. Col. N. E. Boileau, Mrs. Boileau and two children, Major and Mrs. Fennick, and Miss Fennick

For Marseilles—Mdlle Bonteps.

For Naples—Mr. Walshe.

For Port Said—Mr. L. Sibille.

PASSENGERS ARRIVED.

Per P. and O. Str *Hindostan, June 30 :*

For Southampton.—Mr P. Allingham, Mr. J. Williamson, Mr. R Peake, Mr. W M. Reade, Mr. J. Reed, Mrs. Chagne, Col. and Mrs. Godfray and infant, Mr. J. B. Davis, Mrs. Simmonds, Miss Blair,

From Venice—Col. P. G. Scott, Dr. and Mrs. Chandia, Mr. and Mrs. Candy, Mrs. Baynes, Capt. Lasselle, Mr. F G. Young,

From Brindisi—Mr. and Mrs. Aitcheson, Mr. Newnham, Mr. A. C. Crageen, Mr. E. Sebeck, Mr. J. Walker, Col. Sir L. Pelly,

PASSENGERS SAILED.

Per P. and O. Str. *Lombardy, July 3 :*

For Southampton.—Mrs. Guylee and 4 children, Mr. and Miss Crawford, Mr. and Mrs Cheverton and 2 infants, Mr. R. James, Mr. Harker, Mr. and Mrs. J G. Gipson and 2 children, Surgeon Chandler, Major Sadleir, R. A., Mr. W E. Thomson, Mr. Broadhead, Mr. S. Barkworth, Mr. D. K Maclean, Mr. W. Beattie, Mr. C E. Smyth, and Mrs. Buckell and infant.

For Brindisi—Mr. E. Reade, Mr. A. Hills, Mr. J. Thomson, Mr. T. Higgns, Mr. Bedford, and a traveller (1st class).

For Vénice.—General and Mrs. Travers, Mr. R. L T. Key, Mr. B Moore, Mr W. H. Bushby, and Captain Wandby.

For Suez.—Mr. P. T. Dawson, and Mr. Greaves.

For Aden.—Lieut. Hope, R.N., Capt. Campbell, and 5 deck passengers.

"BOMBAY GUARDIAN."

Subscriptions received from June 16 to Juno 30, 1874.

Col. E. H. Couchman June 20, 1875, Rs. 10-0-0 ; Revd. C. J. Cameron July 1, 1873, Rs. 26-0-0 ; R. W. Hunter, C. S., 1874, Rs. 9-10-0 ; Revd. J. Small, April 12, 1875, Rs. 11-10-0 ; Mrs. Thorp, April 27, 1875, Rs. 12-5-4 ; Mrs. Thornston, Sept. 1, 1874, Rs. 10-0-0 ; Revd. D. C. Boyd, April 12, 1875, Rs. 8-0-0 ; G. Ainsworth, June 1, 1874, Rs. 2-0 0 ; Capt. W. Stoddart, June 13, 1875, Rs. 9-10-0 ; Revd. W. H. Atkinson, 1875, Rs. 9-10-0 ; Mrs. Munger, May 1, 1875, Rs. 10-11-0 ; T. S. Powell, Esq. August 1, 1874, Rs. 4-0-0.

Advertisements.

BOMBAY MARBLE WORKS.
CHARLES DRURY, PROPRIETOR.
22 PARELL ROAD, BOMBAY.

BOMBAY GUARDIAN.

Terms of Subscription : Rs. 8 per annum ; with Indian Postage, Rs. 9-10 ; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, at the Bombay Tract and Book Society, where also the Editor may be addressed.

Terms of Advertising : For 8 lines and under, Rs. 2 ; repetition, Rs. 1 ; for 30 lines and under, Rs. 4 ; repetition Rs. 2 ; for 50 lines and under, Rs. 6 ; repetition, Rs. 3.

Printed and Published for the Proprietors at the EAGLE PRINTING OFFICE, BOMBAY.